

HARMONIAL PHILOSOPHY THE CLOCK STRUCK THREE PHILOSOPHY VOTED TO ROMANCE AND GENERAL REFORM

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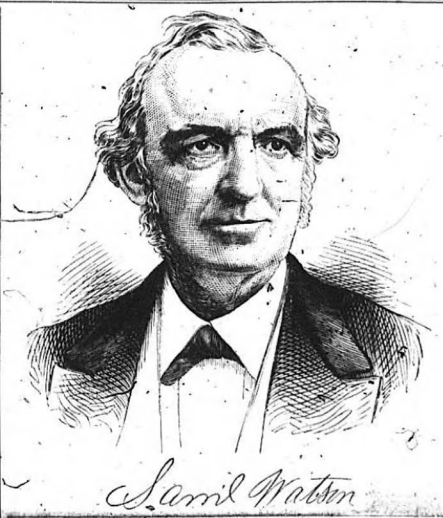
Biographical Sketch of Rev. Samuel Watson.
BY HUDSON TUTTLE.

The attention of Spiritualists was first earnestly drawn to Mr. Watson by the publication of the two volumes, "The Clock Struck One" and "The Clock Struck Two." These volumes made a profound sensation on the class to whom they were addressed. To the Methodist Church he was well known by a long life devoted to its ministry. So well established was he with the church at large and his own congregation, that his open avowal of his belief in Spiritualism did not at first excite any hostile feeling, either his disputation or exposure went right on in his teachings, supporting his church parallel forward with him. The result of his investigation of Spiritualism is a fine illustration of the power of truth over the receptive, unprejudiced mind. If a man will allow himself to think, and receive the results of his thinking without prejudice, he will be led, even against his will, in the path of accurate knowledge. He may blunder; he may at times go astray in by-lanes and diverging alleys, but he will ultimately burst through all restraint, and seek the truth as unerringly as the magnet points to the pole.

Mr. Watson was a minister of the Methodist Church for thirty-six years, active, laborious, and more than usually respected and honored. His education and prejudice inclined him in that direction. His distinction had been acquired in the ranks of that church, and to renounce its doctrine was the sacrifice of all pecuniary advantages and the fair name he had earned by a lifetime of devotion. Had the decision been pressed upon him at first, perhaps the result would have been different. The actual result of the soul is rarely tested. We are incessantly led forward, step by step, and the victory is achieved before we are aware. The Divinity guided our aims and our purposes to his own grander schemes. The method by which Mr. Watson was impelled toward his present position, of itself affords a deeply interesting study, and yet more remarkable, while it is a declared Spiritualist, and has not, except in some bigoted quarters, the least prestige by the open declaration of his belief. Indeed, it would appear that he gives expression to the views and experiences of a majority of the church to which he is endeared by his long ministry.

Samuel Watson was born in Maryland, August 10th, 1812. He received a strict religious education, and at an early age became a member of the Methodist Episcopal Church. Inclined to the doctrine of duty to the ministry, he was in 1830, at the age of twenty-three, received into the Tennessee Annual Conference, and appointed to the Wayne Circuit. In 1837, he was removed to the Franklin Circuit in Alabama. In 1838 he was stationed in Clarksville, Tennessee, and in 1839 in Memphis, where he was continued as long as the discipline would permit. In his last three years he was agent of the American Bible Society for North Mississippi and West Tennessee, after which he was returned to Memphis and vicinity, where he remained three years before he finally left by the church.

He, from the beginning, believed in the ministrations of angels, whom he regards as identical with spirits. He found his belief supported by the Bible, the history of the church, and by best shining lights. Whether he accepted the "modern manifestations" at the time he first began the controversy which resulted in his public avowal, we are not informed, though it would appear from certain passages that he not only did, but was highly prejudiced against them. That controversy began by Mr. Watson writing an article for the Franklin Circuit in Alabama, in which he observed coincidences of the striking of a clock and the death of a member of the family, in which he affirmed the truthfulness of the statements and the reality of the supernatural origin of the occurrences. On four several occasions in his own family, an old clock had struck one, and the owner had been speedily felled by a death in his household. He mentioned such an "array of facts," and these so well authenticated, that Dr. Bond felt constrained to reply in the *St. Louis Christian Advocate*, where he sweeps away all such omens as child's



Samuel Watson

superstitions, and pronounced them highly dangerous and antagonistic to the best interests of the church. Several articles were exchanged, in each of which Mr. Watson, although triumphantly vindicating his position, was driven step by step to the broader admission of the facts of Spiritualism. We are inclined to suspect that he had, during this interval, studied the phenomena which lay so exactly in his path of thought, and furnished him with invulnerable weapons. Yet he did not introduce them at that stage of the discussion, but repeatedly disclaimed the taint of his antagonist that he inclined in that direction.

At length Mr. Watson became too strong for his opponent. If he did not state the facts, the moral spirit they gave, made him a giant. If David puts truth in his sling, Goliath is no match for him. The consequence was that his final reply was rejected, and thus frustrated, he ardently applied himself to his vindications. Not content with his former conservative efforts, he entered the forbidden domain of Spiritualism, and gladly accepted the facts he there discovered. "The Clock Struck One," a happy title drawn from his first attempt to show the supernatural character of the occurrence, was the result. It breathed from every page the spirit of a calm, Christian thoughtfulness, willing to extend the utmost freedom of opinion to all, and demanding the same. Unless repression reaches annihilation, it cannot permanently thwart the vigor of the mind. Mr. Watson was one of thousands of ministers, devoted, zealous, and honest by a circle of friends. As such he would have lived and died. The church undertook to check the current of his thoughts, and made him a giant. Instead of the church, he now has the whole world for an audience. He would have been satisfied with the publication of a magazine article, but a power wiser than he knew made his disappointment subservient to far nobler achievements.

The angels of the Bible are ministering spirits, who, from their very nature and constitution, are best adapted to the work of guardianship and ministration, and the work is best adapted to their growth and development. Such guardianship is invaluable unless the spirits can communicate with those they protect. That they can, he proves by the Bible, the ancients, and the fathers and leaders of the church. Having thus fortified himself with holy artillery of modern phenomena, laid in reserve. He would not indorse the manifestations given at public circles, regarding the rappings as a humbug; until forced on his attention by rappings and spirit-writing in his own fam-

ily. He felt the presence of spirits and conversed with them, yet he remained in doubt of the reality of Spiritualism. His educational prejudices stood in his way, and an article he published at that time gave a doubtful sound. He believes in spirit communication, but discards the manifestations.

In 1852 he continued his investigation of Spiritualism. Believing it to be the "prince of humbugs," he endeavored to detect and expose it. Through the mediumship of a colored servant girl in his family, he was first convinced that the phenomena could not be explained by any law of physics or metaphysics with which he was acquainted. These manifestations occurring in his house were similar to those which occurred in the Wesley family for many years. An account of them, written by him, was published in Memphis.

In 1853 a circle was organized in Memphis, composed of twelve persons; five physical, "standing at the head of their profession," three ministers and several influential laymen. "The head of the Episcopal Church in Tennessee was our leader. The medium was a native born Memphis, an honest, young lady, a member of the Baptist Church."

We have not space to record the varied and astonishing manifestations, physical and psychic, that transpired at this circle, which was always opened by prayer. In only one instance did they receive any communications contrary to orthodox doctrines. This remarkable one was that spirits had an opportunity for repentance in the future. The communications received by this circle, when the circumstances under which they were given are considered, are among the most remarkable on record. We must remember that the mediums were strictly orthodox and conservative, and had the whole truth been blantly told by the communicating spirit, they would have at once discarded it. Although that spirit, signing himself "Mystery," did not write one word conflicting with his preconceived ideas, except in the one instance mentioned, he taught them the essential principles of Spiritualism as distinctly as ever was pronounced to a circle of liberals! The style in which he wrote is terse and elegant, and remarkable for its directness. We regard this circle as among the most scientifically formed and conducted. The essential conditions for success were instituted, unconsciously, perhaps, and the results corresponded. The circle was formed of intelligent, honest and thoughtful persons; the medium was equally intelligent and moral. There were no mercenary motives involved. They met with the sincerest desire to arrive at truth. They opened with prayer, which in their minds pro-

duced a harmony no other agency could establish. To them the Spirit-world was a mystery, awful in its dread sublimity, and they transferred to it a portion of their religious reverence. Had all circles been thus happily organized and conducted, how much and how little would be heard of the follies and deceptions of "Black Magic."

When convinced, as he soon became, Mr. Watson was not a man to conceal his light under a bushel, nor to play the hypocrite, as a four thousand that has few parallels. He went into his pulpit and announced his belief. This created a great sensation in the Church and community. Writers of the several secular papers engaged him in controversy upon the subject, by which he became known all over the country as an avowed Spiritualist. His opinions were known to the Bishop and the members of the Memphis Annual Conference generally, who, while they differed from him, never let interfere with their personal or official relations. This was shown by his being elected the editor of their Church organ, the *Memphis Christian Advocate*, and by his Conference electing him as a delegate to the General Conference in 1857. The highest tribunal of the Church elected him for four years to the editorship of the same paper, which official relation was continued till 1860. During his term of service, this paper which had sunk some six or twelve thousand dollars, and was several thousand more indebted, by his increased circulation, paid off all its indebtedness and current expenses. While thus serving the Church he accepted the Presidency of the State Female College, near the city. This was perhaps the most prosperous period of that institution (1859) the number of its scholars numbering 280.

In 1855 he was again elected delegate to the General Conference, which met in New Orleans in 1856. He served four years as President Editor of Memphis, the most important district in his country. In 1858, the Bishops at their annual meeting, appointed him editor of the *Christian Index*, which was confirmed by the General Conference which met in Memphis, in 1859. He published this paper until his withdrawal from the Church, in 1872. The summer of 1872 he spent in Europe with Cook's educational parties. On his return, he published a narrative of his travels entitled, "A Memphis Trip to Europe," which has had an extensive circulation.

In 1871 he published "The Clock Struck One," which has been with "The Clock Struck Two," translated to the Hesperian-Philosophical-Publishing House. In 1875 he commenced the publication of the *Spiritual Magazine*, which, during the three years of its publication, has more than met the expectations of its founder. For the present it is consolidated with the *Voice of Truth*, a portion of which he writes and edits as devotedly as he always has done. Spiritualism of a conservative character, and from a primitive Christian standpoint. Since the first State organization in Tennessee, he has been the President, and also of the local organization in Memphis.

In 1842, Mr. Watson married Mary A. Dupee, with whom he lived happily for nearly a quarter of a century. In 1867, he married Mrs. Ellen Rogers, with whom he has since been living. In both of these alliances he regarded himself as blessed. He has twelve children in the Spirit-world, all of whom passed away in childhood. For many years he has had what he calls a home circle for the purpose of conversing with them and his first wife in a holy family reunion.

He is at present lecturing on Spiritualism throughout the State, and has been so long that occupied by his publications, and a brief criticism of their contents will furnish the fitting conclusion to this brief sketch:

The first part of "The Clock Struck Three" is devoted to the review and the answers evoked by the preceding; having finished which, Mr. Watson declares he "does with them." Progression being the universal law of material, as well as spiritual subjects, they, having accomplished their mission, must give place to other and more important phases of the subject. We feel this declaration marks a new era in the onward march of a religious mind, especially in the case of that fact by his bolder utterance. The Methodist Church has marked him for a heretic because he supports the belief of

Wesley, and persecution has a wonderful liberalizing influence.

The second, and by far the most valuable portion of this volume, is devoted to showing the harmony between Christianity, Science and Spiritualism. When we learn that by Christianity he does "not mean all that we hear from the pulpit as such," nor the creeds and catechisms of the churches, which disagree among themselves, nor any special interpretation of the Bible, we rate not his task as difficult. Between science and Spiritualism there is no conflict, and neither needs opposition in a religion which is another name for moral science. This portion is a valuable exposition of Spiritualism. Never were words more golden than the following:

"Every individual who would understand the truths of the Spirit-world, must be his or her own medium. God must write His law upon their understanding and put it in their affections. If you want to become mediums for interior communication, you must become absolutely true in every thought, feeling and affection—become absolutely true in your relations of life to that morning, noon and night you will be inquiring and thirsting after righteousness." "If Spiritualism, in its fifth and effects, does, not least to man's joy, when all his soul-holier men and women—as St. Paul says of the Corinthians, it will 'profit you nothing.' That Spiritualism which will not redress you, will not be sufficient to redeem his world."

Mr. Watson would have the cause freed from the excesses which obstruct it. He would at once have it noble, dignified, and truly spiritual. Then he feels assured the churches would accept the unlimited power it can bestow. It will bring harmony, and proclaim to all the certainty of future life. "The vanities, riches and honors of earth sink into utter insignificance when compared with the real happiness enjoyed by our friends who have 'passed over the river.' What else would he have so much dreaded—the separation of soul and body—is but a delightful repose and a glorious awakening to everlasting joy, and the fruition of all we are capable of enjoying."

Warren does not engage in a polemic discussion in his effort to show the harmony between science, Christianity and Spiritualism. He takes the direct approach, producing an overwhelming array of facts, and showing that these tend to the only true and rational philosophy of future life.

Throughout these volumes we are constantly reminded that the author has been a strict believer in the dogmas of the church. He cannot be expected to have escaped suddenly from the influence of almost half a century's education. His view is from that direction, and his philosophy is that of the divinity student rather than of the scientist. Often he conceals startling and new ideas beneath the old wording, thus committing the sin of pouring new wine into old bottles. For all this he is most excusable, for it is not strange he commits such errors; rather, that he commits so few of them. Only one thousands are brave enough to take his position, and sincerely to bear the sacrifice of all the honors acquired by lifelong labor. His many course will be productive of good, for there are thousands of church members who will thoughtfully, in his showing, the extension of Spiritualism among the laity and ministers of his church, is almost incredible. The most orthodox families have mediums in their midst, and private circles are created where ministers converse with the angel world. It is true, few have the bravery to openly avow their belief, yet silently, unconsciously, it permeates the thoughts of all and tinges the prayer and the sermon.

What is most admirable and charming in these volumes, is the calm spirit of goodness, the depth of fraternal love, the catholicity of thought, which pervades them. Nothing disturbs the serenity of the author. His soul, by the presence and communication of the departed, is entirely purified from the pettiness of earth, and he feels that he advocates doctrine too vital to be trifled with, and to mention in flippant phrase. Only when he speaks of the deceptions, impositions and errors which cover themselves

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BY BELDEN J. FINNEY.

ONE of the illusions is that the present hour is not the

This spiritual party takes all things for help, nothing but God for master. While the other sects are bowing on dust-covered and blood-stained altars, while they are lashing humanity with a sectarian gospel of fire and damnation into the church, with the vain hope to lash them into their heaven, the Spiritual Philosophy points us to that universal revelation of the Infinite Father which is stretched all around us in the objective world, and which is struggling tenderly to announce itself in the inner spiritual life of the soul.

What, then, is the first religious duty of this new universal religion? I answer, the study of that universal revelation. Revelation is the light which has been sent down from the world of spirit to man; it is the truth which has arisen into thought and into action upon the intellect of our ideas. Revelation is reading the divine scriptures, and it is the study of the life of Jesus Christ. The man who stands on the seashore and sees a pebble lying at his feet will find no revelation in that pebble until he has unfolded itself to his consciousness, until the records of its history are traced by his unfolding intellect. Another has studied these things, and with patient purpose has steadily ranged at earth's granite doors and asked for the privilege of beholding the footsteps of the great Formator—has trod the epochs of the world's history as if they were steps leading up to an immortal glider on the rocky crest of some far-off mountain side—has seen it wrenched by the frost from its laurel summit and plowing its way through the ocean, grinding up the surface of its fellow rocks, until in some remote corner of the Gulf of Mexico it has found security of its shell.

Now, what is the difference between these two men? To one this puzzle is clear revelation; to the other, it has no significance. No man can dispute the divinity and the immortality of the soul, and the immortality of the soul is its original "Sacred Language." Interpolation is simply impossible. Add to this that it is, eternal, progressive and within the reach of all men, *everywhere, everywhen, everyhow*, the *Universal Language of the Informing Spirit*. The human spirit or reason is the universal Bible, rising into the language of love, justice, science, and philosophy. There is not a single point in the world, nor a flower, nor a bird, nor a tree, nor a world, nor a fountain, nor a flower, but invites us to read a divine revelation. Is it not universal? Is it not universally accessible? If you study a flower, you get the revelation of the flower. If you study a bird, you get the revelation of the bird. If you study a man, you get the revelation of the man. You communicate with that which is itself there, and you study the laws of vegetative growth, and, before you are aware of it, you are contemplating the everlasting genius of the universe. This is the *Universal Language of the Informing Spirit*. Philosophy points to this as the *only* *open* through which the Divine Intelligence addresses the senses and through the senses the soul. We know that this other revelation, this *Universal Language of the Informing Spirit*, the universe, most have made it with the revelation which is the universe built, and so mankind is in a state of atonement with the divine consciousness and the divine pro-

Says one, I don't see but your religion is spiritually sane. Certainly, science, philosophy, and simplicity. And let me say that this is one of the special claims of the Spiritism. It is the claim that the human mind is not a mere organ of any scientific exploration, every scientific discovery, everything in the world as a revelation of the Divine Law, a revelation of the Divine Law. But the Christians ask, and there is an oak for you. Now let me ask you, if you tree, and know the laws by which God makes the pine tree, would you study the oak? If you wanted to know the laws of the oak, would you study the pine? Would you go to Moses to find out what are the laws of digestion? Find out a digestive apparatus. Must I go to Moses to find out how many boluses a horse has? Must I go to Moses to find out how many muscles a hare, and what are its functions, how many nerves it has, and what its functions? I am to study the revelation of the Divine Law, and I am to study the laws of the oak. Moses had a divine revelation, nor have I any doubt every man and woman in the universe has a divine revelation. But it must be sought there where that revelation is living. It is living in the oak, it is living in the pine, it is living in the life is a process, a procession of the soul of the world. It is living; it is vital; it is full of power; it is full of beauty; it is full of devotion; it is full of Love, full of Wisdom

The Church has made this terrible burden of mistaking men's opinions about religion, or their interpretation of it, as the thing itself. It is vital life, and our effort to comprehend it—that is simply our *effort*. And behind this effort lies the interpretative power; it is the power of the mind that is the power of the world. It is the power that flows upward and inwardly world. We find that we do not make ourselves—that we are related to universal laws, that the surges of life composing into us, we hardly know from whence. I do not think that simple, instinctive, that this is the power of the mind that is the power of the world. This man or woman is most sublimely spiritual or religious who obeys to know the nature of the Divine Law, and then wills to obey them. It is then man must resembles the divine power. When he so speak, speaks the divine proceeding—when he has directed and eliminated his energies, so harmonized them, that the powers of the world can make naught but music through them; when he stands in the presence of the divine power, and then he stands and shuts the gateway to his soul, and with equal reverence determines what visitors shall come to his bosom, or

I read this religious revelation must be universal, and universally accessible. How can it be universally accessible, if it is not written in the light? If it is not written in the light, it is not accessible to all, and is therefore not possible. God himself might write a revelation, if he will; he will suppose it; he may write it in a certain divine light; but how can I go along to read that revelation, unless the same light abides through my eyes in which the Divine Nature abides through his? I say therefore, that the second light taught by the Spiritual Philosophy, viz. To read a revelation, you must read it in the light in which it was written, or you never can read it at all; and in order to read it in the light in which it was written, your private revelation must be the same as the revelation which the Illuminator that revelation. *N* is the spiritual eye that must be touched with the vital energies of that everlasting love, of which this world, this universe, is only a single image, and divine ensemble. We cannot read any divine revelation by any means, without the power, the vital revelation, the spiritual eye, the spiritual light, the spiritual power, the spiritual life, the spiritual unity, divine

(To be continued.)

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It is my firm conviction that man has only himself to blame if his life appears to him at any time void of interest and of pleasure. Man may make life what he pleased, and give it as much worth, both for himself and others, as he has energy for. Over his moral and intellectual being his sway is complete. — Humboldt.

quite verged, with the editorial in the JOURNAL, of June last, headed, "Momentous Import," that "this is the first time in its annals that the JOURNAL has published an article of this kind." The very able counter-statement of the JOURNAL, in its same respect, the memorable protest of Mr. Richmond, uttered on last Monday, and the editorial of the 10th inst., all are evidence of the subject,—the able editorials on questions of spiritual interest to the cause of truth, will mark this number of the JOURNAL.

The lines are indeed being clearly drawn between the spiritualists and the materialists, and the spiritualists must not only openly take to the front in defense of their own position, but must also be enabled to see the part of disincarnate mediums, but they must take a step back, and be enabled to see the part of incarnate mediums, during the period in spiritual progress, and changing to

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change from the present satisfactory state of the phenomenal, to something higher and better, is a process which is not confined to the physical discoveries were made before our spiritual manifestations were discovered. The great spiritual manifestation of the Baptist, preparing the way for the great spiritual un-

The impossibility of the brain and psychism were discovered by Prof. Buchanan, in 1842, and a host of others, and it was not until 1858 that the first actual experiment upon the living subject, as though it were a clock, and the clock can be taken apart and its mechanism together again, was performed. In psychism, which was common now among spiritists, the same thing was done, and the same results, the subtle agencies and principles by which these marvelous results are produced, and that they are based upon the same principles as those which are based upon those of light, heat, or electricity.

The world has been struggling for four thousand years towards the attainment of a rational and true religion, and this philosophy is rational, true, and universal, and a harmony of science and religion; but so long as the progress of man is concerned outside of religion, it is still a mystery as far from that attainment as ever. The reason is obvious. The world has been struggling for four thousand years towards the attainment of a *body*, but if we ever reach a true system of philosophy and of religion, it must come through the attainment of a *soul*, a higher, a nobler, a more spiritual entity or being; or, in other words, by a blending of the spiritual with physical knowledge, and especially an attainment of the *philosophy* also the *science* of the universe of the spiritual, through well-defined laws upon which the spiritual is based.

How are we to attain this knowledge that all can see to be of priceless value to the world? The churches have been struggling for four thousand years to ignore the spiritual as a patent fraud in human affairs and are not likely to learn much about it of themselves.

In the further consideration of this subject in its application to the laws of mediumship.

MILTON ALLEN,
Chicago, Ills.

Communication from Mrs. Kate Jo-Jensen, of London, England.

Dr. JOSEPH. — Dear Sir, — I have read your JOURNAL with great interest. I hope which I may someday be proud to hand to my friends, Spiritualists or non-Spiritualists. A kind friend of mine in Brighton sends me your JOURNAL also the *Journal of the Society*. I have a high esteem. It is only since my kind friend has sent me your JOURNAL that I have learned the pleasure of knowing it and reading it. I have lent it to many of my friends who know very little of Spiritism, but who are glad to possess themselves of it and delighted with its contents.

I am glad that it is having a wide circulation; I can

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Now, here is an application of the heading of this letter. "The fallibility of spirit controls." "Yesterday, the same control upon the same rostrum, withdrew the statement made is the protest, that the motives of those who adopted the resolutions were not pure and

In a recent conversation held by the men who adopted those resolutions, with Mrs. Richmond's control at the medium's residence, this question was propounded to the control: "The Spiritualists as a body, as I understand, are called upon to support Bastien and Taylor;" and the control answered, "not at all; there you make a mistake."

QUESTION.—"As long as they ask the support of Spiritualists and their countenance and endorsement, have the Spiritualists not the right, doubting them, to demand evidence before that endorsement is given?"

ANSWER.—"We do not know that they properly ask

All Spiritualists in this city, know what every person who has been in the past can tell them, that Bastian and Taylor have claimed the support and endorsement of believers and professors, and are now button-holing every Spiritualist they can get within reach of at the church, and trying to get their endorsement as well as the endorsement of any "control" they are able to influence. And this "spirit control" not realizing such a material fact, so generally known, pretends to advise those who do possess that

If Baudin and Taylor do not, as assumed by this control, claim anything at the hands of Spiritualists, and if they do not professively give evidence as Spiritualists, they are not entitled to be included for the day they give public exhibition, claiming that as Spiritualists. If they do, and now claim in church and out of it, that all true believers should sustain them, a new set of resolutions should be adopted, and the Spiritualists should free their system of philosophy from the disgrace of maintaining and endorsing those professed mediums everywhere, who refuse upon a fair trial to give evidence, and who are not able to sustain within their power to give, and unless something beside the bare word of pretenders cannot be given, that they are to be repudiated by those, to whom the ques-

The moral to be drawn from this want of infallibility in spirit controls, would seem obviously to be, that we should in all things, as we are so frequently taught by this same control, accept and act upon nothing communicated to us by such control, unless the teaching recommend itself to our enlightened and better informed judgment.

A Communication from an Ancient Spirit, Through
Mrs. Katie B. Robinson, to Samuel Watson,

May 10th, 1878.

I come to the circle not as a Christian, but as a heathen. Names and titles in the Spirit-world do not amount to anything, but to those who seek for ambition and power; these are everything.

I lived many hundreds of years ago, and I do not say that as a personal spirit I am controlling this medium; but as I stand upon the shores of the Spirit-world and send out my thoughts, they are gathered up and given

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RELAXATION is a physical and moral necessity. Animals, even to the simplest and dullest, have their gamesting, their apathy, their diversions. The toll-work artisan stooping and straining, ought to have daily task, which takes eye and brain and limb, ought to have opportunity and means for an hour or two or relaxation after that task is concluded.—*Horace Greeley.*

VIRTUE pardons the wicked, as the mandarin perfume the axe which strikes it.—*Saadi.*

Chicago, Ill. MILTON ALLEN.

Communication from Mrs. Kate Fox-Jencken, of London
England

ED. JOURNAL.—*Dear Sir,*—I have read your JOURNAL with great interest; it is a paper which I am always proud to hand to my friends, Spiritualists or non-Spiritualists. A kind friend of mine in Brighton sent it to me regularly, also the *Banner of Light*, for which I have a high esteem. It is only since my kind friend Mr. Murtheze sent your paper to me that I have had the pleasure of knowing it and reading it. I have lent it to many of my friends who know very little of Spiritualism, and have been very much interested.

"I am glad that it is having a wide circulation; I can assure you I will do all in my power to have it known everywhere I visit. I like and admire the straightforwardness of the work, and wish you would send me a copy. There are few (I think) of those that attract or interest me. You are, I am sure, also the banner of Light. I am very partial to the *Medium and Daybreak*, published and edited by Mr. James Burns; he is himself a good, honest man, and his work is good, and deserves much praise; he started for me the usual paper in London; I think much about it, or so to him.

I know Mr. Burns personally; I wish that it was in my power to let the world know how much good he has done and is doing."

I am writing my own life. My book is nearly completed. There are some very important corrections to be made in my book which will greatly interest the public. Not one account of Spiritualism has ever come from either my sister Margaret or myself, and of course the public cannot fail to read with interest the first history that has ever been written by one of the Fox family.

My little boy Ferdy is improving in health. He has been at Brighton for the sea air with his father and looks much stronger. My sister Maggie has been staying with me for some time. She is preparing to leave for Holland, and we shall not see much of her for some months to come. She is promised great success, and I hope she will not be disappointed.

I have something of a startling character to tell you. To-day my sister, my children, their nurse and myself went to the parks; my two little boys had each a blue balloon, which has been the cause of them, and was so amusing that we told them to take their parents to their life's work, thinking no more of it. (In return

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Very sincerely yours, K. F. JENKIN.

The Fallibility of "Spirit Controls."

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In view of these damaging, published statements concerning Best and Taylor, and the universal disapproval of the FBI, the FBI's own attorney, who is a member of the FBI's own legal staff, has advised that if any spirit form materialization, several individuals present individually prepared and signed a respective affidavit, stating that they had not seen any such reasonable test conditions, give a series of test answers. As individuals, the sitters presented the request to them, and as individuals, received a first answer. Then, as individuals, they were asked to sit in the same place, and as individuals, acting for themselves alone, passed certain resolutions expressive of their belief in the existence of spirit forms. This is the spiritism practiced throughout the United States not to trust the medium. A control professor to speak through Mrs. Richmond, tells a society of Spiritualists, which was

*For sale, wholesale and retail, by the RELIGIO-PHILO-
SOPHICAL PUBLISHING HOUSE, Chicago.

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10-10-1967

THE GREAT SPIRITUAL MOVEMENT

BY GILDEN J. FINNEY.

Ab! I know that your moral and religious philosophy is darkened by the despairing theology of the age, the depravity of man, a distrust of the human faculties, a blasphemous of the reason, a crushing of the spiritual intuition as the voice of the devil. Oh! what aghast! what blank stare of incredulity! what spits of scorn! what sneers at the masterful mystic moods of the ages! about these human faculties. Not a single revelation of the Divine will come to man until it comes in the light of that primal hour which made it a revelation, addressing the man as the God within. We must abide Nature's time. The revelation comes in the light of the illumination of the man in order that he may welcome the beautiful, the divine, the glorious records of this revelation. From Nature's central fire, through these cooling, precipitate waters, downward into form, the everlasting energy descends, grades after grade, and then in the illumination of the soul, it rises, and it rises, and it rounds up through endless spheres to God again.

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EVERY man has a paradise around him till he sins, and the angel of an accusing conscience drives him from his Eden. And even then there are holy hours, when the angel sleeps, and man comes back, and with the innocent eyes of a child looks into his lost paradise again—into the broad gates and rural solitudes of nature.—*Longfellow*.

MESMERIC MYSTERIES.
Does the Soul Enjoy Boundless Freedom after Escaping
from the Human Prison?

[From the Waterloo (Ill.) Times.

In the long, long ago the Grecian philosopher, Pythagoras, taught the strange doctrine that when a man suffered from the human prison, it was immediately captured and made the life of another body. But people shook their heads, they have shaken their heads ever since because the strange idea was not proven. Yet, who has not at some period or other in his life experienced a mysterious feeling, a mystic recollection that he once had another existence and lived in another form, and was another being?

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This continued until some time in January last, when after one of those trances, she declared that she was an old German woman named Katrina, but this illusion soon vanished and she became Mary Roff, a young lady who died twelve years ago. She called her father and mother Mr. and Mrs. Vennum, and spoke of Mr. and Mrs. A. B. Roff as her father and mother, and the Roff boys as her brothers.

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It was very strange to hear her talk so confidently of herself as the daughter of Mr. Roff, and she did not recollect that she had ever been told that she was the daughter of that man, and appeared very intelligent. No stranger would have suspected her of being the victim of disease. Her manner and dress were unusually bright, and her face and hair unusually pale.

During her stay at Mr. Roff's the attacks or "trances" became less and less frequent, and she was so improved that she was informed that Mr. Roff would return on the morrow and that Luray would go back to heaven. At the hour named the next day she was taken home, and in a few minutes she was taken home for the first time in many months. The neighbors called Mr. Vennum "mother" and was delighted to see her.

A stranger case we never heard related, and it has shaken our unbelief to some extent. It does not prove our case, but it is strong evidence that there is something in it.

Southern Notes.

Southern Notes.

By CAPT. R. H. BROWN.

ARKANSAS. I found to be a harder field for Spiritualism than any previously met; aside from Clarendon, I gave no addresses upon that topic in the state, though I was invited to do so at several places. I was here for ten days. I visited six other towns, speaking upon the financial question, but, aside from Arkadelphia, I gave no addresses upon Spiritualism. I was invited to work. Mr. Jesse Overton, of the latter place, is a sincere friend of the cause and urged me on leaving to visit his home. He is a member of the church, and was at home for them whenever they came that way.

Shreveport, La., has a fine society, owing mainly to the efforts of Dr. Watson, of Memphis. He is the daughter of Dr. Watson, of Memphis. They are assisted in the work by Mr. Piggott, Mr. Heffernan, and others. The society is well organized, and has been for some one of great influence in that city. They have a nicely furnished hall, equal to any I have seen in the state, and have Spiritualism better than the majority of the churches. Pictures have been taken before large audiences, and left our friends almost as a brother

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wonderful city of the state, we had supposed that surprised us; a city of 20,000 sprawling up inside five miles presents a peculiar society. Men do not know each other, and the only thing that binds them together are no liberals was the question, "Three miles apart, arranged for us. We had the City Hall and forty to hear us the first night, five lectures here, and the next night, the City Hall, and the next night, the City Hall, our audience was numbered by hundreds. As a result, a Liberal Society was formed, of which Dr. Amstutz was the nucleus. The nucleus of a Library is already started. If regular meetings could be maintained, it would soon be made the popular association of the city. But there are very few people here to be made. There are very few people here, and we have opened up the way here, to visit. For North, Dennison and other towns, but already had with them, and left them places to return.

Waco is next to Dallas in importance, and in fact is the
no place rival of it, though it may be tight hands and
and people. The country is equally fine. I never saw
such a beautiful panorama. From an embrace across
Here lay acres of virgin soil waiting the hands of
hearts of grit which would turn them to beautiful
homesteads. Here we found also many warm friends
Elmer Peterson and the Open House were the
of the country and where such men as G. Dutton, D.
Parke and Sanford Johnson determine to do a thing
it is as good as done. Mr. Johnson had recently
developed a medium for rap aniline writing. We
had some excellent test and communications through
since we left.

At Marlín we drew excellent audiences in the Court House for three evenings. Dr. Atwater was the worker in the medium. We also met Mrs. Gardner, the slate-writing medium, and had a communication between two slate screens, and together under table which we had examined, and under conditions that render deception impossible the writing was without parallel.

Bryan, the seat of the Agricultural College, is in a beautiful section, and had here the Open House and good audiences, and Sunday evening, when rain prevented services at the churches, we had a good

Hempstead for one. Waterloo, but with the aid of the "Huntsville" crew, Col. Wm. Booth (Pres't of the A.S.S'n of Spiritualists and Liberals) and his two sons, both lawyers and one prosecuting attorney for the county, we won. The clergy combined and after two weeks of preparation, they had a service in the hall which had engaged the Hall for a magic lantern show, and preached therein, they said. "The funeral sermon on Spiritualism." As usual it was composed of false and untrue statements, and the clergyman, who was aided by ordering the audience not to listen to me, now came to any more of my lectures, if they valued decency, or had any respect for themselves or the clergy—any of the "Huntsville" crew, or the "Huntsville" crew the gang! Thus encouraged, the mob thought they had

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A great deal of our success is owing to the effect of Mr. Vandercook's music, which by harmonizing the audience, makes them receptive. And many who need an excuse for Mrs. Grundy, say, "O I went to hear the singing. I didn't care much for the lecture." I would urge all our friends to devote more effort to the development of music, for this is the great means of expressing the religious fervor, and we have neglected the religious side of Spiritualism for the intellectual, as we have its practical side for its phenomenal.

Galveston, Texas.

No Spirit Can Displace the Human Mind.

One more word, friend A. J. Davis. When in his confession-sheet he says:

"I do not believe in re-incarnation" he will have the vast majority of American Spiritualists on his side but not the majority of the world.

"Nor that any foreign spirit can displace the mind of any living man," seems to call for a more explicit statement of what he means thereby. I, for one, am not sure of the sense which this negation is intended to convey, and I expect that many Spiritualists would be obliged to Mr. Davis for further elucidation on this point.

Respectfully,
Dr. G. B. BROWN.

BROOKLYN, N. Y.

My esteemed correspondent, Dr. Bloede, of Brooklyn will permit me to remind him that he found in my confession-sheet this important paragraph:

"7. I do not promise to believe to-morrow exactly what I believe to-day, and do I not believe to-day exactly what I believed yesterday, for I expect to make a little more progress to-morrow than I have made, some honest progress within twenty-four hours."

experience (mostly sensations) outran my mental growth and comprehension, to a degree equal to one hundred to five; that is, in other words, was intellectually qualified to understand only one-fifth of what I was actually experiencing. I had realized mental and physical faculties were not equal, and I was not a good thinker. I was a poor thinker. I had realized mental and physical faculties and intuitions; and as a consequence I gave frequent oral expression and made positive testimony, which those about me took for granted accepted as truth, on the truth of my experience.

But with the flow of years through me, came also an intellectual unfoldment, accompanied with a harmonious development of the faculties of the mind, and I was so full of eyes; and thus, as a reward for obedience to the laws of spirit and reason-creation, I began to perceive the truth of many of my youthful convictions.

See [Kirtland to teach law](#)

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But the physical body and brain-system must also eat and drink and breathe, and work and play, to live, and thus a spiritual body may be prepared, elementally, and adapted to the existence, and personality, of the soul. It is not a new body, but a new one. There is, strictly speaking, no such thing as a spiritual body until after physical dissolution. Prior to this time, the body is a physical body, and the soul is in and has his body out; between which, as a connecting medium of mutual co-operation and intercommunication, are the gradually accumulating soul-elements, which are the basis of the new body. The body of the spirit after death. Should the spirit and the soul elements leave the body absolutely, then outward death would be complete. But this is not the case. It is not possible, because the spiritual body once organized, cannot be again disorganized, but must continue its life, and its personality, in incorruptible continuity through endless ages of eternity.

You know that the physical body, once decomposed can never again be restored to the former condition of life and health. The dislodgement, and subsequent dematerialization and the re-incarnation of the spiritual body, are not less absolutely impossible. In all this you perceive the bottom principle which sustains my affirmation that no foreign spirit can displace the mind of any living man.

Against this position, perhaps, you will array a series of facts, so called, and the positive assertion of very trustworthy spirits. In reply, by way of anticipation, I say you may find a multitude of apparent, but not real facts, also most of verbal testimonies to the contrary. My position is one of perfect composure, resting as it does upon the ample bosom of an unchangeable principle.

Swedenborg said, that: "Therefore interiors appear to me, and I am conscious of them, as if I were in the world, and that my spirit were opened by the Lord, so that I am enabled, during my abode in the body, to have commerce with the angels in heaven, to discourse with them; also to see the astonishing things of their kingdom."

You observe that Swendemborg says "during my abode in the body;" because he was too profound a physiologist to assert that he, as to his personality, could pass out and return at will. Finally, my esteemed friend, let me urge you to accept nothing as truth which, according to your own experience and highest reason, is opposed to the immutable laws of Father God and Mother Nature. A. J. DAVIS.

Orange, N. Y.

Letter from Paris, France.

JNO. C. BUNDY, Editor of the RELIGIO-PHILOSOPHICAL JOURNAL.—Sir and Dear Co-Laborer for the Cause—
—I have long desired to write you and tender you my hand from across the Atlantic, and express to you the great satisfaction the JOURNAL gives us. I have been

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Paris. I am with a cordial sympathy,
P. G. LEYMARIE.

Honest Mediumship and Scientific Tests.

Upon all questions of a delicate and difficult character, men will differ in opinion and are apt to enter into heated discussion, doing injustice to each other, and becoming too partisan in spirit for philosophic impartiality.

Mediumship is one of these subjects. The men of easy faith are disposed after they have seen unquestionable marvelous phenomena, to accept everything that comes from mediums. Others less credulous, but of amiable and condoning disposition, are unwilling to see a real medium subjected to freethought and rigorous tests. On the other hand, skeptical inquirers, fearing the frequency of fraud, insist on testing every medium in a rigorous manner, on all occasions, and seem to attach no value to any facts not occurring under conditions which would prevent even a juggler from deceiving us.

ing us, when approached in such inquiries, feeling that their integrity and self-respect are assailed, and becomes unwilling to gratify them. In the midst of this discord, doubt, flourish, suspicion and gossip are engendered. - But it is not easy to compose this strife, if all parties could be reasonable? Fraud does, we know, occur, and ought to be abolished. Mediums are really interested in people doing their best for reading good. Yet I can not blame them for feeling avaricious, for pursuing and modes of investigation - which imply that they must be watched as knaves. Gentlemen would not like to have their pockets searched at every social entertainment. I have seen a lady, who had a very fine silver spoon, and would be apt to avoid any house in which such things were considered necessary. Mediums feel the same way, and their feelings should be understood.

To satisfy all parties, sances should be conducted in such a way that the character or honesty of the medium should not be any part of the evidence, and precautions against fraud should be made unnecessary. For example, in materialization sances if the medium can be in full view of the spectators at the same time as the materialized spirits, or if the materialized spirits shall disolve into air in full view of the company, no other tests would be necessary. If this cannot be done, some one of the spectators should be allowed to see or feel the medium in the cabinet, while the materialized spirits are coming into view.

If none of these methods are adopted, another method will be equally satisfactory to spectators, and ought to be to the medium. Let the cabinet be divided by reliable partition, either of boards or of open wire grating, all arranged in a firm and secure manner, and the medium, in the usual manner, be placed in the other as appropriated to the materializing spirits. It cannot be maintained that such a partition would prevent the materialization, and if properly constructed, such a cabinet ought to be equally satisfactory to mediums and investigators.

I hope that no one will object to such a test, for the amount of deception which has been practiced justifies the demand for such conditions as I have men-

The public must be contented with such conditions. We cannot afford to demand absolute integrity from all mediums, for we cannot be gratified in such a demand any more than if we demanded it from all doctors, clergymen or politicians. Some of our best medi-

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